

Please make dua for me. Ask Allah to give me the best place in Jannah. Please share this information with others. There is no copyright on this and any one can print and distribute this without editing it. May Allah reward bless have mercy guide and forgive you me and the entire Muslim ummah and unite us on the haqq truth of Islam make us one united Muslim ummah under Islam. Ameen Ameen Ameen. Allah is greatest.

Sincerely Muminuddin

A servant of Allah and Islam

Who is Allah?

God! There is no god but Him, the Living, the Self-Sustaining. He is not subject to drowsiness or sleep. Everything in the heavens and the earth belongs to Him. Who can intercede with Him except by His permission? He knows what is before them and what is behind them but they cannot grasp any of His knowledge save what He wills. His Footstool encompasses the heavens and the earth and their preservation does not tire Him. He is the Most High, the Magnificent. (Surah al-Baqarah: 255)

[Quran Chapter 112] In the name of God, the Gracious, the Merciful.

Say, "He is God, the One. God, the Absolute. He begets not, nor was He begotten. And there is nothing comparable to Him."

Chapter 39 Surah Zumar verse 67: No just estimate have they made of Allah such as is due to Him: on the Day of Judgement the whole of the earth will be but His handful, and the heavens will be rolled up in His Right Hand: Glory to Him! High is He above the Partners they attribute to Him!

Chapter 42 Surah Ash-Shura verse 11: There is Absolutely nothing like Him (Allah) in the whole Universe!!! He is the All-Hearing, The All-Seeing!! To Him Alone belong the keys of the treasures of the heavens and the earth!!

[Quran Chapter 59] Surah Hashr

22. He is God. There is no god but He, the Knower of secrets and declarations. He is the Compassionate, the Merciful.

23. He is God; besides Whom there is no god; the Sovereign, the Holy, the Peace-Giver, the Faith-Giver, the Overseer, the Almighty, the Omnipotent, the Overwhelming. Glory be to God, beyond what they associate.

24. He is God; the Creator, the Maker, the Designer. His are the Most Beautiful Names. Whatever is in the heavens and the earth glorifies Him. He is the Majestic, the Wise.

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

Allah, the Exalted and Glorious, will take in His grip the Earth on the Day of Judgment and He would roll up the sky in His right hand and would say: I am the Lord; where are the sovereigns of the world?

Reference	: Sahih Muslim 2787
In-book reference	: Book 52, Hadith 6
USC-MSA web (English) reference	: Book 39, Hadith 6703

Abdullah b. 'Umar reported Allah's Messenger (ﷺ) saying:

Allah, the Exalted and Glorious, would fold the Heavens on the Day of Judgment and then He would place them on His right hand and say: I am the Lord; where are the haughty and where are the proud (today)? He would fold the earth (placing it) on the left hand and say: I am the Lord; where are the haughty and where are the proud (today)?

Reference	: Sahih Muslim 2788 a
In-book reference	: Book 52, Hadith 7
USC-MSA web (English) reference	: Book 39, Hadith 6704

Where is Allah?

"The Compassionate has rose over the 'Arsh."

Al-Qur'an 20:2

"And verily, your Rabb is Allah who created the heaven and earth in six periods of time, and then rose over the 'Arsh."

Al-Qur'an 7:54

"Are you sure that He Who is Above the heaven will not cleave the earth beneath you? Or are you sure that He Who is above the heaven will not send against you a stone-charged hurricane."

Al-Qur'an 67:17-18

And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah . Indeed, Allah is all-Encompassing and Knowing. Al Quran 2:115

Maulana Maududi says in his commentary on this ayat, "Means ALLAH neither belongs to the east nor to the west. He is the Lord of All directions and all locations but HE himself is not enclosed in any special location"

The context of the Ayat

This Ayat is referring to the change of 'Qiblah'(direction). Previously Muslims used to face the Bait ul Muqaddas as their 'Qiblah', but now Muslims are being prepared for a change in their 'Qiblah'. At the same time Muslims are being told that 'Qiblah' is nothing more than a direction. You are not worshipping the 'Qibla' but you are worshipping your lord who needs no direction. It is for your unity that these directions are prescribed. There is a Hadith in Jami' Tirmidhi which informs us of the context of this Ayat.

Sayyidna Abdullah ibn Aamir ibn Rabi'ah reported from his father that he said, "We were travelling with the Prophet (SAW) on a dark night and did not know the direction of the qiblah. So everyone prayed in the direction opposite him. In the morning, we mentioned that to the Prophet (SAW) and the verse was revealed (so where so ever you turn, there is Allah's countenance).

(Jami' Tirmidhi Hadith 345, Sunan Ibn e Majah 1020)

"For every nation there is a direction to which they face (in their prayers)"

[al-Baqarah 2:148]

(Say (O Muhammad):"To Allah belong both, east and the west"), (2:142)

English - Tafsir ibn kathir on: And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah . Indeed, Allah is all-Encompassing and Knowing. Al Quran 2:115

Facing the Qiblah (Direction of the Prayer)

Allah said,

اللَّهُ وَجْهَهُ فَتَمَّ تَوَلَّوْا فَأَيْنَمَا وَالْمَغْرِبُ الْمَشْرِقُ وَلِلَّهِ

And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely, Allah is Sufficient (for His creatures' needs), Knowing.

This ruling brought comfort to the Messenger of Allah and his Companions, who were driven out of Makkah and had to depart from the area of Al-Masjid Al-Haram.

In Makkah, the Messenger of Allah used to pray in the direction of Bayt Al-Maqdis, while the Ka`bah was between him and the Qiblah. When the Messenger migrated to Al-Madinah, he faced Bayt Al-Maqdis for sixteen or seventeen months, and then Allah directed him to face Al-Ka`bah in prayer. This is why Allah said,

اللَّهُ وَجْهَهُ فَتَمَّ تَوَلَّوْا فَأَيْنَمَا وَالْمَغْرِبُ الْمَشْرِقُ وَلِلَّهِ

(And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)).

Ali bin Abi Talhah said that Ibn Abbas said,

"The first part of the Qur'an that was abrogated was about the Qiblah.

When the Messenger of Allah migrated to Al-Madinah, which was inhabited by the Jews, he was at first commanded to face Bayt Al-Maqdis. The Jews were happy, and the Messenger of Allah faced Bayt Al-Maqdis for some ten months. However, the Messenger of Allah liked to face the Qiblah of Ibrahim (Al-Ka`bah at Makkah), and he used to look to the sky and supplicate. So Allah revealed,

السَّمَاءِ فِي وَجْهِكَ تَقَلُّبُ نَرَى قَدْ

(Verily, We have seen the turning of your (Muhammad's) face towards the heaven) until,

شَطْرَهُ وَجُوهَكُمْ فَوَلُّوْا

(turn your faces (in prayer) in that direction), (2:144).

The Jews were disturbed by this development and said, 'What made them change the direction of the Qiblah that they used to face' Allah revealed,

وَالْمَغْرِبُ الْمَشْرِقُ لِلَّهِ قُلْ

(Say (O Muhammad): "To Allah belong both, east and the west"), (2:142) and,

اللَّهُ وَجْهَهُ فَتَمَّ تَوَلَّوْا فَأَيْنَمَا

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne))."

Ikrimah said that Ibn Abbas said,

اللَّهُ وَجْهَهُ فَتَمَّ تَوَلَّوْا فَأَيْنَمَا

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)) means,

"Allah's direction is wherever you face, east or west."

Mujahid said that,

اللَّهُ وَجْهَهُ فَتَمَّ تَوَلَّوْا فَأَيْنَمَا

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)) means,

"Wherever you may be, you have a Qiblah to face, that is, Al-Ka`bah."

However, it was said that;

Allah sent down this Ayah before the order to face the Ka`bah.

Ibn Jarir said,

"Others said that this Ayah was revealed to the Messenger of Allah permitting the one praying voluntary prayers to face wherever they wish in the east or west, while traveling, when in fear and when facing the enemy."

For instance,

Ibn Umar used to face whatever direction his animal was headed and proclaim that the Messenger of Allah did the same, explaining the Ayah,

اللَّهُ وَجْهٌ فَتَمَّ تَوَلَّوْا فَأَيْنَمَا

(So wherever you turn (yourselves or your faces) there is the Face of Allah)."

That Hadith was also collected by Muslim, At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim, Ibn Marduwyah, and its origin is in the Two Sahihs from Ibn Umar and Amr bin Rabi`ah without mentioning the Ayah.

In his Sahih, Al-Bukhari recorded that Nafi said that;

whenever Ibn Umar was asked about the prayer during times of fear, he used to describe it and would then say, "When the sense of fear is worse than that, pray while standing, or while riding, whether facing the Qiblah or not."

Nafi then said, "I think Ibn Umar mentioned that from the Prophet."

It was also said that;

the Ayah was revealed about those who are unable to find the correct direction of the Qiblah in the dark or due to cloudy skies and, thus, prayed in a direction other than the Qiblah by mistake.

The Qiblah for the People of Al-Madinah is what is between the East and the West

In his Tafsir of this Ayah (2:115), Al-Hafiz Ibn Marduwyah recorded that Abu Hurayrah said that the Messenger of Allah said,

الْعِرَاقُ وَأَهْلُ الشَّامِ وَأَهْلُ الْمَدِينَةِ أَهْلُ قِبْلَةٍ وَالْمَغْرِبُ الْمَشْرِقُ بَيْنَ مَا

What is between the east and the west is the Qiblah for the people of Al-Madinah, Ash-Sham and Iraq.

At-Tirmidhi and Ibn Majah recorded this Hadith with the wording,

قِبْلَةٌ وَالْمَغْرِبُ الْمَشْرِقُ بَيْنَ مَا

What is between the east and the west is a Qiblah.

Allah's statement

عَلِيمٌ وَاسِعٌ اللَّهُ إِنَّ

Surely, Allah is Sufficient (for His creatures' needs), Knowing.

Ibn Jarir said,

"The meaning of Allah's statement is that Allah encompasses all His Creation by providing them with sufficient needs and by His generosity and favor.

His statement,

عَلِيمٌ

(Knowing) means, He is knowledgeable of their deeds and nothing escapes His watch, nor is He unaware of anything. Rather, His knowledge encompasses everything.

Additional information:

(From Prophet Muhammad pbuh) Among his deeds is the gesture of pointing up with his finger, when addressing the people in the greatest gathering, on the Day of 'Arafah during his Farewell Pilgrimage. He asked the people, "Have I not conveyed the message?" and they said, "Yes!" He asked again, "Have I not conveyed the message?" and they said, "Yes!" He asked a third time, "Have I not conveyed the message?" and they said "Yes!" Each time, he said: "O Allah, bear witness!" - pointing up to the sky and then at the people. He also used to raise his hands towards heaven when he made du'a (supplication), as reported in many ahadeeth. This is proof via his actions that Allah is exalted and high.

An example of an approval of the Prophet (peace and blessings of Allah be upon him) which indicates that Allah is exalted and high is the hadeeth (report) concerning the young slave girl, to whom the Prophet (peace and blessings of Allah be upon him) said: "Where is Allah?" She said: "In heaven." He asked, "Who am I?" She said, "The Messenger of Allah." So he said to her master: "Set her free, for she is a believer."

Comments by author on 2:115

Every where we look we see the creations of Allah the signs of Allah. Allah's creations are everywhere so when we look at animals trees birds insects trees mountains rivers these are all here on earth but when we face them these are not the faces of Allah because how exactly Allah looks like we don't know we believe in the unseen and there is nothing comparable to Allah. So all these creations are not faces of Allah all these directions are not faces of Allah but these are all creations signs of Allah the creator the owner of all creations and all directions. To Allah belongs everything and everything is not Allah. Allah is aware of everything and Allah knows everything. Allah has knowledge of everything about every places locations directions so by knowledge and wisdom Allah is aware of all. Allah is almighty all known closer to us then our jugular veins by his knowledge he knows everything but he is not physically present everywhere nor he is in everything. Allah is up in heaven above his throne. Allah knows the best. Allah is greatest.

Where was Allah before He created the heavens, and before He created directions, and before He created the Throne?

Before the creation of the Throne, and before the creation of the heavens and the earth, and before the creation of directions, there was Allah, may He be exalted, and there was nothing before Him, nothing after Him, and nothing besides Him, as al-Bukhaari (7418) narrated that 'Imraan ibn Husayn (may Allah be pleased with him) said: I was with the Prophet (blessings and peace of Allah be upon him) when some people from Banu Tameem came to him and he said: "O Banu Tameem, accept the good news." They said: You have given us the good news; now give us something. Then some people from Yemen came in and he said: "Accept the good news, O people of Yemen, for Banu Tameem did not accept it." They said: We accept it, for we have come to you to learn about the religion and to ask you how the matter was from the very beginning. He said: "There was Allah and nothing existed before Him, and His Throne was on the water. Then He created the heavens and the earth, and He wrote all things in al-Lawh al-Mahfooz."

Al-Haafiz (may Allah have mercy on him) said:

This indicates that there was nothing besides Him: neither water nor the Throne nor anything else, because these are things other than Allah, may He be exalted. End quote.

One of the supplications of the Prophet (blessings and peace of Allah be upon him) was that which was narrated by Muslim (2713): "Allaahumma anta al-awwal fa laysa qablaka shay'un, wa anta al-aakhir fa laysa ba'daka shay'un, wa anta al-zaahir fa laysa fawqaka shay'un wa anta al-baatin fa laysa doonaka shay'un (O Allah, You are the First so there is nothing before You, and You are the Last so there is nothing after You. You are al-Zaahir [the greatest and highest] so there is nothing above You, and You are al-Baatin [aware of the subtlest secrets] so there is nothing closer than You)."

It was narrated that Abu Razeen said: O Messenger of Allah, where was our Lord before He created His creation? He said: "Nothing existed but Him, with nothing beneath Him and nothing above Him. Then He created His Throne above the water."

Narrated by at-Tirmidhi (3109), Ibn Maajah (182) and Ahmad (15755).

This hadith was classed as saheeh by at-Tabari; as hasan by at-Tirmidhi, adh-Dhahabi and Ibn Taymiyah; and as da'eef by al-Albaani in Da'eef at-Tirmidhi.

To sum up: Allah, may He be glorified and exalted, is unique in His divinity, so there was no created entity with Him in past eternity. Rather He was Allah, and there was nothing before Him. Then He created His creation and rose above His Throne, as He has told us in His Book, in such a manner as He willed, may He be exalted, and there is none that can dispute with Him regarding His sovereignty and He has no partner in His authority.

Sharia of Allah

"And Allah does not allow anyone to share with Him in His Rule."

Surah Al-Kahf 18:26

"Isn't Allah the Best of Judges?" Surah At-Tin 95:8

Allah has 99 names & attributes and one of His name is AL-HAKAM , The Only JUDGE.

"Master of the Day of Judgement." Surah fatiha verse 4

This ayah stands for Tawheed Haakimiyyah as it states that Allah is the only Judge on the Day of Judgement. Allah mentioned His sovereignty of the Day of Resurrection, but this does not negate His sovereignty over all other things. For Allah mentioned that He is the Lord of existence, including this earthly life and the Hereafter. Allah only mentioned the Day of Recompense here because on that Day, no one except Him will be able to claim ownership of anything whatsoever. On that Day, no one will be allowed to speak without His permission.

Say: "Allah knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Wali (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule." (Al-Kahf 18:26)

The command (or the judgement) is for none but Allah....(12:40) The above mentioned part of the ayah represents Tauheed Hakiyimiyyah .Because Prophet Yusuf said the command is for none but Allah.

THE FATWA OF IBN TAYMIYYAH (RA)

Shaikhul Islam Ibn Taymiyyah said: And it is known from the religion (of Islam) by necessity and by the consensus of all Muslims that whoever legalizes to follow other than the religion of Islam or a Sharia other than the Sharia of Muhammad (SAW), he is a Kaafir. And his kufr is similar to that of the one who believes in some part of the book (Quran) and reject some of it.(Majmua Al-Fataawa: Vol 28, p.524)

THE FATWA OF IBN KATHEER (RA)

Shaikh Ibn Katheer said: "So whoever leaves the clear Shari'ah, which was revealed to Muhammad Ibn Abdullah, the Seal of the Prophets, and takes the Hukm to other than it from the laws of Kufr which are abrogated, he has disbelieved. So what about the one who takes the Hukm to the 'Yasiq' (the law of the Tartars which mixed Shari'ah rulings with invented rulings) and puts it before it?! Whoever does that, he has disbelieved by the Ijmaa' of the Muslims." ("Al-Bidaayah wa Nihaayah", Vol. 13/ 119)

THE FATWA OF ALLAMA AL-SHINQITI (RH)

Shaikh Allama al-Shinqiti-may Allah be merciful with him-has said: to commit shirk with Allah in judging is of the same meaning as to commit shirk in his worship, there is no difference between the two in any manner. There is no difference in any sense between he who follows a system (nizam) other than Allah's system or law other than Allah's law (sharia) and he who worships an idol or prostrates to a false god. They are the same and both are polytheists [associating others] with Allah.(Adwa' al-Bayan, 7:162)

Muhammad Ibrahim [the shaikh of bin Baaz] said in Page 6 of his book Tahkeen Qawaneen: "Tauheed haakimiyya is the twin half of Tauheed Ibaada."

Verily the scholars are the heirs to the Prophets. Verily, the Prophets did not bequeath deenars or dirhams. All they left behind was knowledge, so whoever takes it has indeed acquired a huge fortune."

[Musnad Ahmad (5/196) No. 21763; Also related by Abu Dawud (2/341) No. 3641; at-Tirmidhi (5/48 No. 2682; Ibn Majah (1/150) No. 223, ad-Daarimee (1/110) No. 342 and ibn Hibbaan (1/289) No. 88]

Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.

(Al-Mujadilah 58:11)

Narrated By Ubai bin Ka'b: The Prophet said, "Once the Prophet Moses stood up and addressed Bani Israel. He was asked, "Who is the most learned man amongst the people. He said, "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him "At the junction of the two seas there is a slave amongst my slaves who is more learned than you." [Sahih Bukhari, Vol 1, Book 3, Hadith #124]

Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

(Al-Baqarah 2:159-160)

Abu Dhar said, "I was with the Prophet (SAW) one day and I heard him saying: "There is something I fear for my Ummah than the Dajjal." It was then that I became afraid, so I said: "Oh Rasool Allah! Which thing is that?" He (SAW) said; "Misguided and astray scholars."

[Musnad Ahmad (5/145) No. 21334 and 21335]

When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire.

(Al-Baqarah 2:166-167)

Friends on that Day will be foes one to another except Al-Muttaqûn (pious - see V.2:2).

(Az-Zukhruf 43:67)

They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.

(Al-Qalam 68:9)

"If you see a scholar going to the gates of the leader don't trust him with your deen because he is a thief" Ibn Mubarak

Shall We then treat the (submitting) Muslims like the Mujrimûn (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How judge you?

(Al-Qalam 68:35-36)

And when you (Muhammad SAW) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrongdoers, etc.).

(Al-An'am 6:68)

Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut (Satan, etc.). So fight you against the friends of Shaitan (Satan); Ever feeble indeed is the plot of Shaitan (Satan).

(An-Nisa 4:76)

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray.

(An-Nisa 4:60)

Have you seen him who takes his own lust (vain desires) as his ilah (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?

(Al-Jathiyah 45:23)

And when you (Muhammad SAW) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaitan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zalimun (polytheists and wrongdoers, etc.).

(Al-An'am 6:68)

Ka'b ibn Malik (RA) reported that he heard Allah's Messenger (SAW) say: "If anyone seeks knowledge in order to compete with the scholars or to concur with the foolish or to direct the faces of the people toward himself, Allah will put him in the fire."

[Sunan Tirmidhi (5/32) No. 2654, Sunan Darimi (1/374) No. 379, Sunan Ibn Majah (1/170) No. 254, Mustadrak al-Haakim (1/161) No. 293, Sahih Ibn Hibban (1/278) No. 77, Shu'ab al-Iman al-Bayhaqi (3/269) No. 1636, al-Mu'jam al-Awsat al-Tabarani (6/32) No. 5708]

"A scholar who abandons what has learnt from the Quran and the Sunnah and follows a ruler who does not rule in accordance with the teaching of Allah and His Messenger is an apostate and a disbeliever who deserves punishment in this world and in the hereafter "

{Fatawa Ibn Taymiyyah, Volume 35/373}

Shaykh al-Islam Ibn Taymiyyah (d. 728H): "Whenever a person makes halal what is haraam by consensus or makes haraam what is halal by consensus or replaces the Sharee'ah that is agreed upon by consensus, then he is a Kaffir by the agreement of the scholars of Fiqh." – "

{Al-Fataawa", Vol. 3/267}

Aisha narrated the Messenger of Allah (SAW) said: "Those who give respect to a bid'ati (innovator in Religion) surely will be counted as a helper of destroying Islam."

[Al-Tabarani in 'al-Mu'jam al-Awsat' (7/35) No. 6772 and al-Bayhaqi in 'Shu'ab al-Emaan' (12/57) No. 9018]

Surah 5

44. Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurat (Torah) after those Prophets] for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws).

45. And We ordained therein for them: "Life for life , eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrong-doers - of a lesser degree).

46. And in their footsteps, We sent 'Isa (Jesus), son of Maryam (Mary) , confirming the Taurat (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it, a guidance and an admonition for Al-Muttaqun (the pious - see V.2:2).

47. Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun (the rebellious i.e. disobedient (of a lesser degree) to Allah).

48. And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures) . So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.

49. . And so judge (you O Muhammad ﷺ) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allah).

50. Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith.

51. O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).

52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.

54. O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.

55. Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, - those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they bow down (submit themselves with obedience to Allah in prayer).

56. And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.

Chapter 5 Al Quran

Allah says: And if you obey most of those on earth, they will mislead you far away from Allah's path. They follow nothing but conjecture, and they do nothing but lie. [Surah Al-An'aam, ayah 116]

And He says: But most of mankind doesn't know. [Surah Al-A'raaf, ayah 187]

And He says: And most of them We found to be not true to their covenant, but most of them We found indeed to be evil sinners.[Surah Al-A'raaf, ayah 102]

So the balance is not the majority and the minority. Rather, the balance is the truth. So whoever is upon the truth – even if he is by himself – he is the one who is correct and deserves to be emulated. And if the majority of the people are upon falsehood, then it is obligatory to reject them and not be deceived by them.

So consideration is given to the truth. This is why the scholars say: "Truth is not known by way of men, but rather men are known by way of the truth." So whoever is upon the truth, then he is the one we must follow and emulate.

In Allaah's stories about the prior nations, He informs us that it is always the minority that is upon the truth, as Allah says: And no one believed with him except for a few. [Surah Hood, ayah 40]

And in a hadeeth in which the nations were presented to the Prophet, he (sallallahu 'alayhi wa sallam) said that he saw a prophet who had a small group of followers with him, and a Prophet who had a man or two men following him, and another Prophet who had no one with him. (Sahih Al-Bukhari).

The Prophet (sallallahu 'alayhi wa sallam) said:

"Islam began strange and it will return back to being strange as it began." (Saheeh Muslim)

And if you obey most of those on earth, they will mislead you far away from Allah's path. They follow nothing but conjecture, and they do nothing but lie. [Surah Al-An'aam, ayah 116]

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Islam began as a something strange and it will return to being strange, so blessed are the strangers."

Source: Ṣaḥīḥ Muslim 145

Grade: Sahih (authentic) according to Muslim

And most of mankind will not believe even if you desire it eagerly. [Surah Yoosuf, ayah 103]

And if you obey most of those on earth, they will mislead you far away from Allah's path. They follow nothing but conjecture, and they do nothing but lie. [Surah Al-An'aam, ayah 116]

[In his sharh (explanation) of Imam Muhammad ibn 'Abdul-Wahhab's (rahimahullaah) statement: From the greatest of their principles was that they would be deluded by the majority, using that to determine the correctness of a matter. They would also determine the falsehood of something if it was strange and that its adherents were few. So Allaah brought them the opposite of that, clarifying this in many places of the Qur'an.]

Source: Sharh Masaa'il-ul-Jaahiliyyah (pg. 60-62) of Shaikh Muhammad ibn 'Abdul-Wahhab (rahimahullaah), via al-Ibaanah.

It was narrated from Mu'aawiyah ibn Abi Sufyaan (may Allaah be pleased with him) that he said: The Messenger of Allaah (peace and blessings of Allaah be upon him) stood among us and said: "Those who came before you of the people of the Book split into seventy-two sects, and this ummah will split into seventy-three: seventy-two in Hell and one in Paradise, and that is the jamaa'ah (main body of Muslims)."

Narrated by Abu Dawood (4597) and others; classed as saheeh by al-Haakim (1/128), who said: it is an important hadeeth that represents a basic principle. It was classed as hasan by Ibn Hajar in Takhreej al-Kashshaaf (63). It was classed as saheeh by Ibn Taymiyah in Majmoo' al-Fataawa (3/345), al-Shaatibi in al-I'tisaam (1/430), and al-'Iraaqi in Takhreej al-Ihya' (9/133). It is mentioned frequently and often quoted as evidence by the scholars in the books of Sunnah, and it was narrated from a number of the Sahaabah via many isnaads, most of the soundest of which specify the number of sects as being seventy-three.

The Prophet (peace and blessings of Allaah be upon him) also described them in the following terms: "My ummah will split into seventy-three sects, all of whom will be in Hell except one group." They said: Who are they, O Messenger of Allaah? He said: "(Those who follow) that which I and my companions follow." This is mentioned in the hadeeth of 'Abd-Allaah ibn 'Amr which was recorded and classed as hasan by al-Tirmidhi (2641). It was also classed as hasan by al-'Iraaqi in Ahkaam al-Qur'aan (3/432), al-'Iraaqi in Takhreej al-Ihya' (3/284) and al-Albaani in Saheeh al-Tirmidhi.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said:

The sign of the people of bid'ah is that they do not follow the salaf. End quote from Majmoo' al-Fataawa (4/155).

He also said (3/346): The sign of these groups – i.e., the seventy-two groups that go against Ahl al-Sunnah wa'l-Jamaa'ah – is that they forsake the Qur'aan, Sunnah and scholarly consensus. The one who follows the Qur'aan, Sunnah and scholarly consensus is one of Ahl al-Sunnah wa'l-Jamaa'ah. End quote.

Ibn Mājah reported in his Sunan (no. 9):

أَيُّنَ فَقَالَ بِأَخْطِيهِ مُعَاوِيَةُ قَامَ قَالَ، أَبِيهِ عَنْ، شُعَيْبِ بْنِ عُمَرَ عَنْ، أَرْطَاةَ بْنِ الْحَجَّاجِ حَدَّثَنَا، نَافِعُ بْنُ الْقَاسِمِ حَدَّثَنَا، كَاسِبُ بْنُ حُمَيْدٍ بْنُ يَعْقُوبَ حَدَّثَنَا يَقُولُ - وَ سَلَّمَ عَلَيْهِ - اللَّهُ صَلَّى - اللَّهُ رَسُولَ سَمِعْتُ غُلَامًا مِنْ أَيْنَ غُلَامًا وَكُم

نَصَرَهُمْ مَنْ وَلَا خَذْلَهُمْ مَنْ يُبَالُونَ لَا النَّاسِ عَلَى ظَاهِرُونَ أُمَّتِي مِنْ وَطَائِفَةٍ إِلَّا السَّاعَةَ تَقُومُ لَا

‘Amr bin Shu’aib narrated that his father said: Mu’āwiyah (radiyallāhu ‘anhu) stood up to deliver a sermon and he said, “Where are your scholars? Where are your scholars? For I heard the Messenger of Allah ﷺ say: The Hour will not be established until a group of my Ummah is manifest over the people, and they do not care who lets them down, who betrays them or who supports them.” Authenticated by Al-Albānī (rahimahullāh) in his checking of Sunan Ibn Mājah (See As-Sahīhah, no. 1165, 1958, 1971)

Due to the steadfastness of the scholars and their fear of Allah, they are not scared of the blame of blamers or the accusations of the ignorant against them. They do not care if they are betrayed, opposed or abandoned. They are the followers and the inheritors of the Prophets, and they know that those who are tried and afflicted the most are the Prophets, then those who resemble them. So they remain firm upon the Truth regardless of the opposition, even when Ahlul-Haqq are few in number.

Abdullāh Ibn Mas’ūd (radiyallāhu ‘anhu) explained, “There will not come upon you a day except that it is worse than the day that came before it, until the Hour is established. I do not mean in terms of affluence in one’s life or the wealth that one acquires. Rather, there will not come upon you a day except that it will be lesser in knowledge than the day that passed before it. So when the scholars have passed away and died, the people will all be at the same level – so they will not enjoin the good, nor forbid the evil, and at that point they will be ruined.” (Reported by Ad-Dārimī no. 194. Ibn Hajr declared the narration to be good in Fathul-Bārī 13/26-27)

Abdullāh Ibn ‘Amr Ibn Al-‘Ās said: I heard Allah’s Messenger ﷺ saying:

فَأَقْتَنُوا، فَسُبُلُوا لِأَجْهَلِهَا رُغُوسًا النَّاسُ اتَّخَذَ، عَالِمًا يُبْقِي لَمْ إِذَا حَتَّى، الْعُلَمَاءُ بِقَبْضِ الْعِلْمِ يَقْبِضُ وَلَكِنْ، الْعِبَادُ مِنْ يَنْتَزِعُهُ، انْتَزَاعًا الْعِلْمِ يَقْبِضُ لَا اللَّهُ إِنَّ وَأَضَلُّوا فَضَلُّوا، عِلْمٍ بَعِيرٍ

“Allah does not take away the knowledge by taking it away from the hearts of the people, but He takes it away by the death of the Scholars till no Scholar remains. Then people will take as their leaders the ignoramuses who when asked will give their verdict (fatwa) without knowledge. So they will go astray themselves and will lead the people astray.” (Reported by Al-Bukhārī, no. 100) In a wording, he said, “There will remain the ignoramuses from whom verdicts (fatwas) will be sought. They will give verdicts based upon their own opinions, so they will go astray and will lead the people astray.” (Al-Bukhārī no. 7307)

When the scholars are abandoned or they pass away, people turn to the ignorant ones, the pretenders and Ahlul-Bid’ah who lead the people into ruin. Ibn Mas’ūd said, “Learn knowledge before it is taken away, and

it is taken away by the death of the scholars. Beware of going extremes and delving too deeply, and beware of innovations. Upon you is to adhere to the ancient affair.” (See Ad-Dārimī with the explanation, Fathul-Mannān 2/115, Al-Musannaf of Abdur-Razzāq 11/252, Jāmi’ Bayān Al-‘Ilm wa Fadlihi 1/152, Al-‘Amr bil-Ittibā’ p. 59)

When the scholars are present, knowledge, action and piety is widespread. When the scholars are few and abandoned, and the riff-raff and rabble speak, knowledge diminishes along with deeds and piety. Abu Dharr narrated from Allah’s Messenger (ﷺ) You are today in a time of many Scholars and few speakers. So whoever abandons even a tenth of what he knows is ruined. There will come after that a time of many [ignorant] speakers wherein the Scholars are few. So whoever holds fast to even a tenth of what he knows will be saved.” (Sahīh, reported by At-Tirmidhī no. 2267, Ahmad in Al-Musnad no. 21372, Al-Bukhārī in At-Tārīkh no. 2819, Al-Harawī in Dhamm Al-Kalām no. 100, and authenticated by Al-Albānī in As-Sahīhah no. 2510)

“O you who believe! Obey Allah and obey the Messenger (Muhammad (blessings and peace of Allah be upon him))”

[an-Nisa’ 4:59]

“And whatsoever the Messenger (Muhammad (blessings and peace of Allah be upon him)) gives you, take it, and whatsoever he forbids you, abstain (from it)”

[al-Hashr 59:7].

And He warns against disobeying him (interpretation of the meaning):

“And let those who oppose the Messenger's (Muhammad (blessings and peace of Allah be upon him)) commandment (i.e. his Sunnah— legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them”

[an-Noor 24:63].

Chapter 24 verse 63

Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away, concealed by others. So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.

English - Footnote (Hilali)

English - Tafsir ibn kathir

The Etiquette of addressing the Prophet

Allah says:

بَعْضًا بَعْضِكُمْ كَدُعَاءِ بَيْنَكُمْ الرَّسُولِ دُعَاءِ تَجْعَلُوا لَا

Make not the calling of the Messenger among you as your calling one of another.

Ad-Dahhak said, reporting from Ibn Abbas:

"They used to say, 'O Muhammad,' or 'O Abu Al-Qasim,' but Allah forbade them to do that, as a sign of respect towards His Prophet, and told them to say, 'O Prophet of Allah,' 'O Messenger of Allah.'"

This was also the view of Mujahid and Sa'id bin Jubayr.

Qatadah said:

"Allah commanded that His Prophet should be treated with respect and honor, and that he should be a leader."

Muqatil said concerning the Ayah:

بَعْضًا بَعْضِكُمْ كَدُعَاءِ بَيْنَكُمْ الرَّسُولِ دُعَاءِ تَجْعَلُوا لَا

(Make not the calling of the Messenger among you as your calling one of another).

"When you address him, do not say, 'O Muhammad,' or 'O son of 'Abdullah'; rather honor him and say, 'O Prophet of Allah,' or, 'O Messenger of Allah.'"

بَعْضًا بِعَضِيكُمْ كَدُعَاءِ بَيْنَكُمْ الرَّسُولِ دُعَاءِ تَجْعَلُوا لَا

Make not the calling of the Messenger among you as your calling one of another."

A second view concerning the meaning of the Ayah is that it means

'do not think that if he prays against you it is like when anyone else prays against you, because his prayers will be answered; so beware lest he prays against you and you will be doomed.'

Ibn Abi Hatim recorded this from Ibn Abbas, Al-Hasan Al-Basri and Atiyyah Al-`Awfi.

And Allah knows best.

لَوْ أَدَا مِنْكُمْ يَتَسَلَّلُونَ الَّذِينَ اللَّهُ يَعْلَمُ قَدْ

Allah knows those of you who slip away under shelter.

Muqatil bin Hayyan said,

"This refers to the hypocrites who used to find it too difficult to listen to the Khutbah on Fridays, so they would hide behind some of the Companions of Muhammad and sneak out of the Masjid.

It was not proper for a man to leave on Fridays once the Khutbah began, unless he had permission from the Prophet. If one of them wanted to leave, he would make a gesture to the Prophet with his finger, and the Prophet would give permission without the man speaking. This is because if the Prophet was giving the Khutbah and a man spoke, it would invalidate his Friday prayer." As-Suddi said, "If they were with him for a congregational prayer, they would hide behind one another so that he could not see them."

The Prohibition of going against the Messenger's Commandment

Then Allah says:

أَمْرُهُ عَنِ الْخَالِفُونَ الَّذِينَ فَلْيُخَذَرِ

And let those beware who oppose the Messenger's commandment,

This means going against the commandment of the Prophet, which is his way, methodology and Sunnah. All words and deeds will be measured against his words and deeds; those that are in accordance with his words and deeds will be accepted, and whatever does not match up will be rejected, no matter who the person is who said and did them.

It was recorded in the Two Sahihs and elsewhere that the Messenger of Allah said:

رَدَّ قَهْوُ أَمْرُنَا عَلَيْهِ لَيْسَ عَمَلٌ مِّنْ

Whoever does a deed that is not in accordance with this matter of ours will have it rejected.

meaning, let those beware who go against the Shariah of the Messenger, in secret and in the open,

فِتْنَةٌ تُصِيبُهُمْ أَنْ

lest some Fitnah should befall them,

i.e., lest some disbelief or hypocrisy or innovation enter their hearts.

الْيَمِّ عَذَابٌ يُصِيبُهُمْ أَوْ

or a painful torment be inflicted on them.

means in this world afflicting them with capital punishment, or by law of prescribed punishment, or by confinement in prison, or so on.

Imam Ahmad recorded that Abu Hurayrah said,

"The Messenger of Allah said:

يُغْلِبْنَهُوَ يَحْجُزُهُنَّ وَجَعَلَ فِيهَا يَقَعَنَّ النَّارُ فِي يَقَعَنَّ اللَّيْلِ الدَّوَابُّ وَهَذِهِ الْفَرَاشُ جَعَلَ حَوْلَهَا مَا أَضَاءَتْ فَلَمَّا نَارًا اسْتَوْقَدَ رَجُلٌ كَمَثَلِ وَمَثَلُكُمْ مَثَلِي
فِيهَا وَتَقْتَحِمُونَ فَتَغْلِبُونِي النَّارُ عَنْ هَلُمَّ النَّارُ عَنْ مِيجَزِدُ اخِذْ أَنَا وَمَثَلُكُمْ مَثَلِي فَذَلِكَ قَالَ فِيهَا فَيَقْتَحِمُنَّ

The parable of me and you is as the example of a man who kindled a fire and when it illuminated all around him, moths and other creatures started falling into the fire, and he was trying to stop them but they overwhelmed him and still kept falling in. This is the parable of me and you. I am trying to restrain you and keep you away from the fire, but you overwhelm me and fall in.

This was also narrated by Al-Bukhari and Muslim

When they say Tauheed Hakiymiyyah is bidah innovation it's just a part of tauheed uluhiyya etc!

Ok even if it is part of tauheed uluhiyya then it is still part of Islam just like Islamic Shariah is part of Islam. Besides the sahabas didn't talk about the 3 tauheeds but the scholars of Islam uses these terms to describe Islam so Muslims can correctly understand the deen. So regardless of tauheed hakamiyyah is part of tauheed uluhiyya or its separate it does not make it outside of Islam. It is still part of Islam just like Islamic sharia is part of Islam. Its evidences are present in Quran and authentic sunnah. So rejecting tauheed hakamiyyah is rejecting Shariah and rejecting Shariah is rejecting Islam. Islam is AtoZ Islam is complete. Whoever denies any part of Islam and accepts some of it is a disbeliever unless he is completely ignorant about it. May Allah guide us all to the straight path. Ameen. Allah knows the best.

Explanation:

Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. (An-Nisa 4:150) They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. (An-Nisa 4:151)

Shaykh al-Islam Ibn Taymiyyah (d. 728H): "Whenever a person makes halal what is haraam by consensus or makes haraam what is halal by consensus or replaces the Sharee'ah that is agreed upon by consensus, then he is a Kaffir by the agreement of the scholars of Fiqh." – "Al-Fataawa", Vol. 3/267

They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (9:31)

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Taghoot (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray. (An-Nisa 4:60)

So Whosoever abandons the wise Shariah which was revealed upon Muhammed ibn Abdullah, the seal of the prophets, and goes to other abrogated Shariah for judgment, he becomes a Kaafir. So how about the one who goes to al-Yaasiq (man-made law) for judgment and gives it precedence (over the Sharia of Muhammed (saw). Whosoever does this has become a Kaafir by the Ijma of the Muslims. Ibn Kathir, Al-Bidayah Wan-Nihayah, Vol 13, p119

English - Sahih International

They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him. Quran 9:31

English - Footnote (Hilali)

Once while Allah's Messenger (ﷺ) was reciting this Verse, 'Adi bin Hatim said, "O Allah's Messenger! They do not worship them (i.e. the rabbis and monks)." Allah's Messenger (ﷺ) said: "They certainly do. [They (i.e. the rabbis and monks) made lawful things as unlawful and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them]."

(Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir)

English - Tafsir ibn kathir

مَرِيَمَ ابْنَتَ الْيَسَّى وَالْمَسِيحَ ابْنَ مَرْيَمَ وَرَبَّهُمُ أَكْبَرُ مِنْ أَزْوَاجِهِمْ وَرَبُّهُمْ أَكْبَرُ مِنْ أَزْوَاجِهِمْ

They took their rabbis and their monks to be their lords besides Allah, and the Messiah, son of Maryam.

Imam Ahmad, At-Tirmidhi and Ibn Jarir At-Tabari recorded a Hadith via several chains of narration, from Adi bin Hatim, may Allah be pleased with him, who became Christian during the time of Jahiliyyah. When the call of the Messenger of Allah reached his area, Adi ran away to Ash-Sham, and his sister and several of his people were captured.

The Messenger of Allah freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allah. Adi, who was one of the chiefs of his people (the tribe of Tai') and whose father, Hatim At-Ta'i, was known for his generosity, went to Al-Madinah. When the people announced his arrival, Adi went to the Messenger of Allah wearing a silver cross around his neck. The Messenger of Allah recited this Ayah;

اللَّهُ دُونَ مَنْ أَرْبَابًا وَرُهْبَانُهُمْ مَا أَحْبَبَارُهُ اتَّخَذُوا

They took their rabbis and their monks to be their lords besides Allah.

Adi commented, "I said, `They did not worship them.'"

The Prophet said,

إِيَّاهُمْ عِبَادَتُهُمْ فَذَلِكَ فَاتَّبَعُوهُمْ الْحَرَامَ هُمْ وَأَحَلُّوا الْحَلَلَ عَلَيْهِمْ حَرَّمُوا إِنَّهُمْ بَلَى

Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.

The Messenger of Allah said to Adi,

تَقُولُ مَا عَدِي يَا

Adi what do you say?

أَكْبَرَ اللَّهُ يُقَالُ أَنْ أَيْفُرُكَ

Did you run away (to Ash-Sham) so that 'Allahu Akbar' (Allah is the Great) is not pronounced?

اللَّهُ مِنْ أَكْبَرَ شَيْئًا تَعْلَمُ فَهَلْ

Do you know of anything greater than Allah?

يُفِرُّكَ مَا

What made you run away?

اللَّهُ إِلَّا إِلَهَ لَا يُقَالُ أَنْ أُفِرُّكَ

Did you run away so that 'La ilaha illallah' is not pronounced?

اللَّهُ إِلَّا إِلَهَ مَنْ تَعْلَمُ فَهَلْ

Do you know of any deity worthy of worship except Allah?

The Messenger invited Adi to embrace Islam, and he embraced Islam and pronounced the Testimony of Truth. The face of the Messenger of Allah beamed with pleasure and he said to Adi,

ضَالُّونَ وَالنَّصَارَى عَلَيْهِمْ مَغْضُوبٌ الْيَهُودَ إِنَّ

Verily, the Jews have earned the anger (of Allah) and the Christians are misguided.

Hudhayfah bin Al-Yaman, Abdullah bin Abbas and several others said about the explanation of,

اللَّهُ دُونَ مَنْ أَرْبَابًا وَرُهْبَانَهُمْ أَحْبَارَهُمْ اتَّخَذُوا

(They took their rabbis and their monks to be their lords besides Allah...),

that the Christians and Jews obeyed their monks and rabbis in whatever they allowed or prohibited for them.

This is why Allah said,

وَاحِدًا إِلَٰهًا لِيُعْبَدُوا إِلَّا أَمْرًا وَمَا

while they were commanded to worship none but One God,

Who, whatever He renders prohibited is the prohibited, whatever He allowed is the allowed, whatever He legislates, is to be the law followed, and whatever He decides is to be adhered to;

يُشْرِكُونَ عَمَّا سُبْحَانَهُ هُوَ إِلَّا إِلَٰهَ لَا

None has the right to be worshipped but He. Hallowed be He above what they associate (with Him).

Meaning, exalted, sanctified, hallowed above partners, equals, aids, rivals or children, there is no deity or Lord worthy of worship except Him

Additional information:

“Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them[al-Nisaa’ 4:145]

“(They are) swaying between this and that, belonging neither to these nor to those; and he whom Allaah sends astray, you will not find for him a way (to the truth — Islam)”[al-Nisaa’ 4:143]

“And when it is said to them: ‘Come to what Allaah has sent down and to the Messenger (Muhammad),’ you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion”

[al-Nisaa’ 4:61]

“And when they meet those who believe, they say: “We believe,” but when they are alone with their Shayaateen (devils — polytheists, hypocrites), they say: “Truly, we are with you; verily, we were but mocking

Allaah mocks at them and gives them increase in their wrong-doing to wander blindly”[al-Baqarah 2:14-15]

The hypocrites have many characteristics, the worst and most serious of which is disbelief in Allaah. Allaah says (interpretation of the meaning):

“And when it is said to them (hypocrites): ‘Believe as the people (followers of Muhammad, Al-Ansaar and Al-Muhaajiroon) have believed,’ they say: ‘Shall we believe as the fools have believed?’ Verily, they are the fools, but they know not”[al-Baqarah 2:13]

Among their characteristics are enmity and envy (hasad) towards the believers, as Allaah says (interpretation of the meaning):

“If good befalls you (O Muhammad), it grieves them, but if a calamity overtakes you, they say: ‘We took our precaution beforehand’ and they turn away rejoicing”[al-Tawbah 9:50]

Among their characteristics is mockery of Allaah, His Messenger and His religion. Allaah says (interpretation of the meaning):

“If you ask them (about this), they declare: ‘We were only talking idly and joking.’ Say: ‘Was it at Allaah, and His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?’

Make no excuse; you disbelieved after you had believed”[al-Tawbah 9:65-66]

Among their characteristics is that they spread corruption on earth, with disbelief, hypocrisy and sins. Allaah says (interpretation of the meaning):

“And when it is said to them: ‘Make not mischief on the earth,’ they say: ‘We are only peacemakers.’

Verily, they are the ones who make mischief, but they perceive not”[al-Baqarah 2:11-12]

Among their characteristics are slander and lies. Allaah tells us about them (interpretation of the meaning):

“They swear by Allaah that they are truly, of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them)”[al-Tawbah 9:56]

Among their characteristics is that they enjoin what is evil and forbid what is good, and they are stingy with their wealth. Allaah says concerning them (interpretation of the meaning):

“The hypocrites, men and women, are one from another; they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from Al-Ma’roof (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allaah’s Cause) alms]. They have forgotten Allaah, so He has forgotten them. Verily, the hypocrites are the Faasiqoon (rebellious, disobedient to Allaah)”[al-Tawbah 9:67]

“There are four (characteristics), whoever has all of them is a complete hypocrite, and whoever has some of them has some element of hypocrisy, unless he gives it up: when he speaks, he lies;

when he makes a treaty, he betrays it; when he makes a promise, he breaks it; when he quarrels, he resorts to insults.”(Narrated by Muslim, 53)

Among their characteristics is a concern with appearances and fancy speech whilst they are inwardly corrupt. Allaah says concerning them (interpretation of the meaning):

“And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allaah curse them! How are they denying (or deviating from) the Right Path?”[al-Munaafiqoon 63:4]

“Surely, Allaah will collect the hypocrites and disbelievers all together in Hell”[al-Nisaa’ 4:140 – interpretation of the meaning]

“Verily, the hypocrites will be in the lowest depth (grade) of the Fire”[al-Nisaa’ 4:145]

“O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination”

[al-Tahreem 66:9)

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “The signs of a hypocrite are three, even if he fasts and prays and claims to be a Muslim: when he speaks he lies, when he gives a promise he breaks it, and when he is trusted he is treacherous.”

Source: Ṣaḥīḥ al-Bukhārī 33, Ṣaḥīḥ Muslim 59

63. Surah Al-Munafiqun (The Hypocrites)

In the Name of Allah, The Most Gracious, Most Merciful

When the hypocrites come to you (O Muhammad), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed.

They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allah. Verily, evil is what they used to do.

That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.

And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path.

And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you", they turn aside their heads, and you would see them turning away their faces in pride.

It is equal to them whether you (Muhammad) ask forgiveness or ask not forgiveness for them. Verily, Allah guides not the people who are the Fasiqin (rebellious, disobedient to Allah) .

They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdullah bin Ubai bin Salul, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allah's Messenger)." But honour, power and glory belong to Allah, His Messenger (Muhammad), and to the believers, but the hypocrites know not.

O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.

And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakat) of my wealth , and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah)].

And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do.

SOLUTION:

Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. (An-Nisa 4:150) They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. (An-Nisa 4:151)

"Today I have perfected your religion for you, completed my favors upon you and have chosen for you Islam as the way of life for you" (5:3) Al Quran

you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result. Quran 4:59